TOWN & COUNTRY CHURCH

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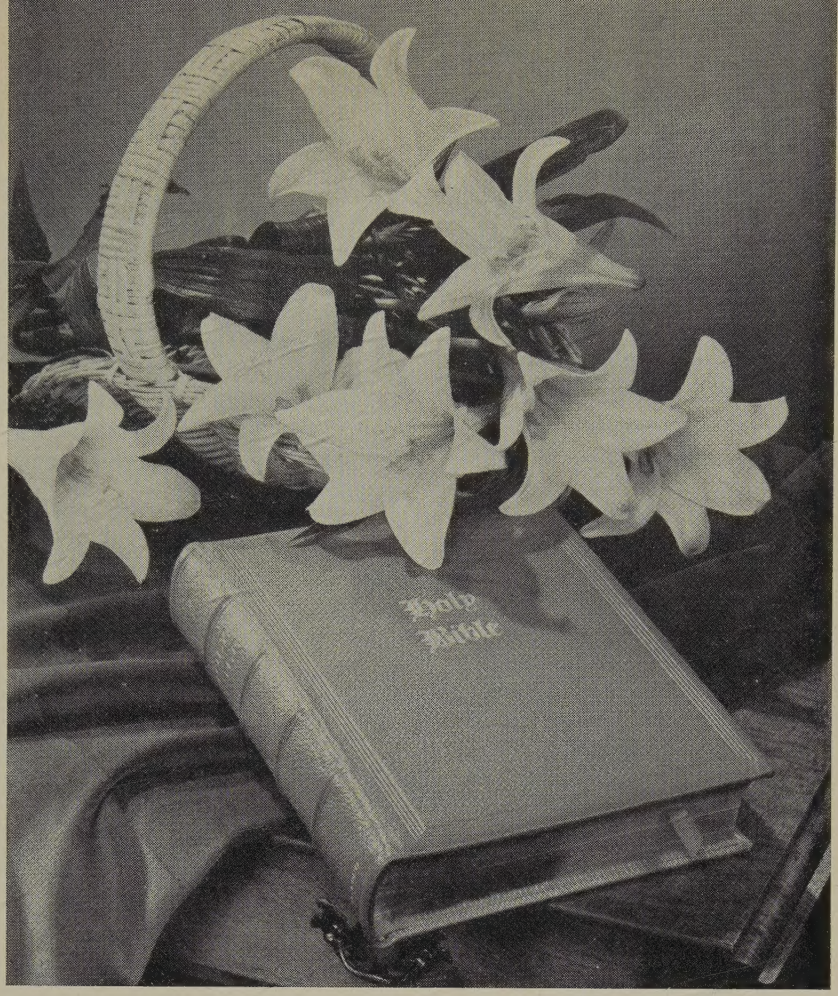

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Easter Morning

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Tomb, thou shalt not hold Him longer:
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter Day!"

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day!"

Phillips Brooks, 1835-1893

Town & Country Church

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Contributors of articles to Town and Country Church speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

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In This Issue

• In this issue of TOWN AND COUNTRY CHURCH we are taking a look at the international responsibilities of the town and country church in the U.S.A.

Town and country church leaders here have increasingly felt the responsibility that we have for helping to strengthen the work of the village church in Africa, Asia, and Latin America. This can be done in many ways.

We must share the experiences of our fifty years of work in the town and country movement. Many lessons that we have learned might be helpful to others as they face the rapid changes which are occurring in many countries. It seems to be true that many countries in Africa, Asia, and Latin America are undergoing, in a more rapid way, the same kinds of changes that faced the United States during the past fifty years. These experiences can be shared in several ways: through literature; exchange of visits on a short-term basis by persons in all countries; as we do a more effective job in training persons from abroad who are here for graduate study; as we do a more effective job in training the missionaries who will be serving in these other countries; and as we undergird the total missionary programs at home and abroad with our money and our prayers.

In this issue we will look at several aspects of the responsibilities that town and country churchmen face. The first article will trace the history of the relationships all town and country churches have had with churches abroad.

Dr. Henry Randolph will help us to understand the implications of a recent conference, attended by several persons from the United States, in Thessaloniki, Greece. This conference was a part of a larger study on Areas of Rapid Social Change sponsored by the World Council of Churches.

The Rev. Clifford Earle of the World Council staff will describe the larger study and will suggest some of the responsibilities that this study is placing upon town and country people here in the U.S.A.

Professor Alfred Bartholomew shares with us his experience as a visiting professor to Japan and points out some of the things that he learned while there, as well as the convictions that he brought home with him concerning the responsibilities and opportunities we face as we help strengthen the village church in Japan.

The Rev. Frank Mease, a town and country pastor from Iowa, describes his experience as a pastor in rural Japan. Mr. Mease had a wonderful experience while there, made a tremendous contribution to the work, and brought home with him certain ideas concerning how we can more effectively participate in the world-wide town and country movement.

The Rev. Cornelio Ferrer, Secretary for Town and Country Church of the Philippine Federation of Churches in Manila, has had experience both here in the United States and in the Philippines. He will give us his suggestions, helping us to understand our responsibilities in the world today. Mr. Ferrer has done a very significant job in the Philippines for the last several years and is in a unique position to help us understand our opportunities today.

Mr. M. J. John is a layman in charge of the Agricultural Institute in Katpadi, India. Mr. John studied at Iowa State College and received a degree in Rural Sociology. He has a deep concern for the work of the rural churches in India and has some very definite ideas about how the town and country churches in the U.S.A. should recognize their responsibilities as they look out at the world which is growing both smaller and more complicated at the same time.

It is our hope that this issue of TOWN AND COUNTRY CHURCH will help all of us be more keenly aware of the great needs abroad and our opportunities to help meet these needs in some creative and vital way.

History of Relationships

RICHARD O. COMFORT

• While there has always been a very great concern on the part of town and village churches abroad, this interest was heightened in 1953 when the International Conference on the Church and Rural Life was held at the Ecumenical Institute of the World Council of Churches near Geneva, Switzerland. Several leaders of the town and country movement of this country attended the conference and shared in the discussions concerning the needs of town and country and village people around the world.

This led to a second conference held in 1956. At this meeting there were representatives from Asia, Africa, and Latin America present. As a result, a recommendation was sent to the World Council of Churches suggesting that the World Council take more initiative in helping the church meet the needs of village people. The officers of the World Council of Churches considered this request and it was recognized that the area of Rapid Social Change Study already included a section dealing with village and rural life. During the progress of this study and the conferences that have been held in connection with it, there has developed a great knowledge of the needs of village people and the tremendous opportunities of the Church in many countries to meet these needs. These necessities are now being presented both to national Christian councils, and boards of missions in the United States and Europe. It remains to be seen how these challenges will be met and implemented.

For many years the International Missionary Council, and the Foreign Missions Conference, predecessor of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., had an interest in the work among village people. In 1930, Agricultural Missions, Inc. was organized. During these thirty years, this agency has worked closely with the cooperating boards in the Division of Foreign Missions of the National Council of Churches in doing a variety of things. It has sponsored training programs both for out-going missionaries and for national leaders who are studying in the United States. It has produced a large variety of printed material dealing with the needs of the village church and village people around the world. It has published two magazines, *Rural Missions Notes* and the *Christian Rural Fellowship Bulletin*. This material has been some of the best that has been available in this area of work. Members of the Agricultural Missions staff have made extensive field trips to many countries, visiting with agricultural missionaries and discussing with church leaders how the Church might best meet the needs of village people.

The Rural Missions Cooperating Committee of the Division of Foreign Missions was organized in 1934. It has worked in close coordination with Agricultural Missions during these years and is served by the same staff. This committee, made up of representatives of foreign mission boards, has been an agency through which much of the work of Agricultural Missions is carried out. For several years, Agricultural Missions, Inc. has had members from the Department of Town and Country Church, Division of Home Missions of the National Council of Churches, on its Board of Directors. Thus, there has been one board looking at the problems of rural people around the world and attempting to coordinate the resources of all the church agencies in the Divisions of Home and Foreign Missions of the National Council of Churches in such a way that the needs of rural people in all parts of the world will be met. This has been a very cordial and excellent working relationship and has produced many fine friends. Many foreign missionaries on furlough have had the privilege of visiting home mission stations and town and country pastors in the U.S.A. to discover the kinds of work being done in this country. The insights and knowledge that they have received from these visits have been most helpful as they returned to their chosen fields of work. In addition, many students from abroad have had a chance to visit home mission stations and town and country pastors in this country and have started to form a bridge of understanding and friendship which has persisted through the years. As is indicated in this issue of TOWN AND COUNTRY CHURCH, there have been visits abroad on the part of town and country church leaders.

From an organizational point of view, there will be an opportunity for a closer working relationship which will develop if the International Missionary Council becomes a part of the World Council of Churches. For many years Agricultural missions has worked with the International Missionary Council in a fine and helpful working alliance. This will undoubtedly continue in the future.

As we look forward, there are several opportunities that we should keep in mind in order to be able to take advantage of them. In our world today we need an even more well-trained town and country church. The United States is far ahead of most other countries in terms of an adequately trained ministry. In the States, the frequent problem is that of giving a pastor the necessary specialized training that he needs for work in rural areas. Most of the denominations now require both college and seminary for ordination. In the last issue of TOWN AND COUNTRY CHURCH, reference was made to the in-service training programs that are now being offered to town and country pastors. If a pastor needs further training there are plenty of

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Dr. Richard O. Comfort
Secretary for Village Church—Community Churches, Agricultural Missions, National Council of the Churches of Christ in the U.S.A.

The Thessaloniki Conference Speaks to the World

HENRY S. RANDOLPH

• In the midst of a world revolution wrought by an unparalleled upheaval of rapid social-cultural change in the history of man, the Department of Church and Society of the World Council of Churches called a world conference to meet at Thessaloniki, Greece, July 25-August 2, 1959. The conference was composed of 146 participants from thirty-five different nations, half of whom were from Asia, Africa, and Latin America. The majority of the members were laymen, economists, businessmen, labor leaders, pastors and church executives. This conference was confronted with the theme, "Christian Action in Rapid Social Change: Dilemmas and Opportunities." It was concerned principally with rapid change as observed in Asia, Africa, and Latin America.

In these undeveloped countries the population is approximately three-fourths rural where social change comes slow and hard, yet economic development takes place rapidly. In the span of a single lifetime men are forced to grapple with immense unprecedented changes affecting every aspect of their political, economic, and social life.

The people who are caught up in this situation hope for rapid improvement in standards of living. They hope to conquer disease, scarcity, and ignorance. They also want a greater measure of justice and freedom. They hope that through science and technology they can develop their resources to meet these needs and hopes. They also hope for greater power among themselves and a greater measure of human dignity, self-realization, and cooperation in their upward struggle.

People struggling to make the necessary adjustment frequently find themselves in serious dilemmas where responsible decisions need to be made. Choices made in one direction mean opportunities lost in another. Whether the change produces more good or more evil depends upon the choices made by man, thus challenging the Christian conscience. Sometimes they choose to suffer and to sacrifice their lives for their new vision and hope. However, victories are being won in the hearts and wills of people: in the Christian nationalist, who seeks the fellowship of the church; in the worker in the slums of the city who struggles with the problem of living in a bewildering environment; in the person whose spirit is torn because of the color of his skin which prevents him from getting justice, and who suffers the temptation of bitterness and hatred. These are the people who are sacrificing themselves for their Lord and for their fellowmen in family, village, and city, and the work of industry, education, and government.

The Christian people in these areas of rapid change are saying to us—the Church at large: "It is not enough for the church to discern Christ in the changing life but the church must be there in it, responding to Him and making His presence and Lordship known. We are concerned with that struggle because it is, in most part, an expression of man's struggle to give meaning to life."

In addressing itself to economic issues the conference said: "We need to look carefully at the use of the world resources for the good of all men. In the world in which we live men are interdependent. The development of modern economies reveals the community of mankind. . . . Underlying all the disruptive forces at work in the world, we can see modern economic trends which have a tendency to bring men together and make their condition of life more nearly equal."

One of the major moral and spiritual problems to be faced by Christian people in rapidly changing countries is the fact that the world is divided between white people in relatively rich countries and a much larger number of colored people who are desperately poor; and within some countries there is a division between a small group of rich white people and a mass of poor colored people.

It was observed at the conference that the Christian Church is largely made up of white people in the rich countries. This gap is gradually growing wider. Doubtless some of the wealth of white Christians has come from the exploitation of the poor colored. The American church should be more sensitive and concerned at this point and more ready to share freely, without prejudice, the good things we have with less advantaged people of the world.

The peoples of undeveloped countries caught up in this rapid change, through such a meeting as the Thessaloniki Conference, are praying that Christian people of the more advantaged parts of the world will hear their cry for help through leadership, conference, counsel, spiritual and material assistance. They are asking for a church that will be concerned about their total life, their families, their poverty, their education, their health, their total community in process of change and development. They want the church to be not only priestly and pastoral, but also prophetic and serving. They want to feel us near them when they must make vital choices that will deliver them from their daily predicaments.

Our government is giving aid to many of these countries where rapid change is most acute through technical assistance, financial aid, and the promotion of agricultural and industrial development.

The churches of America are aiding through their missionary enterprises, and Church World Service, and also through such special projects as the Heifer Project and Crop (The Christian Rural Overseas Program).

However, such aid as this has been all too meager compared with our super abundance and the great human need for food, clothing, and shelter in the world.

The Rev. Henry S. Randolph, Ph.D., secretary for the Department of Town and Country—Indian Work for the Board of National Missions, United Presbyterian Church in the U.S.A.

Dr. Randolph is widely experienced in the problems of rural churches and rural life today. Born in the mountains of eastern Tennessee, his first school was in a Presbyterian mission at Irwin, Tennessee. He was graduated from Manchester College, North Manchester, Indiana, and did graduate work at Chicago, Northwestern, and Columbia Universities, leading to B.D., M.A., and Ph.D. degrees.

After a time on the faculty of the College of Wooster, Dr. Randolph became superintendent of the Asheville Farm School. With confidence in rural life and its people, he abolished formal examinations and classroom procedures and concentrated on developing an education to fit youth for rural living. His experimental work attracted the attention of many educational groups both here and abroad.

Dr. Randolph has been instrumental in securing better training of rural leadership, ministers, and directors of Christian education in Presbyterian colleges and seminaries. He has also stimulated the organization of larger parishes and their programs so that they may contribute to a more abundant rural life. He has helped to develop and promote the Presbyterian Rural Fellowship. In addition, Dr. Randolph is the author of A Manual for Town and Country Churches and of many articles on rural and Indian work.

THE CHRISTIAN FARMER AND HIS GOVERNMENT

ELMA L. GREENWOOD

• An unusually large group of eighty-five farm operators, rural pastors, church executives, and others concerned with agriculture, the rural church, and government participated in the annual 1960 seminar on The Christian Farmer and His Government, in Washington, February 2-4.

In the first session Walter W. Wilcox of the Legislative Reference Service, Library of Congress, noted eight basic issues confronting both Congress and the executive departments in regard to agriculture. These included 1) falling prices and farm income, 2) crop surpluses, particularly wheat, 3) the conservation reserve (twenty-eight million acres in the soil bank), 4) extension of the sugar program (to expire this year and considerably complicated by developments in Cuba), 5) Food for Peace programs, 6) revision in tobacco legislation, 7) "furor" on the use of chemicals in foods, and 8) welfare of migratory and other farm workers. Five of these major issues were highlighted for consideration in further detail during the next three days of the seminar.

Farm prices and income, problems relating to the wheat surpluses and soil bank were discussed at length in the informal meeting with members of the House Committee on Agriculture, when congressmen from "both sides of the party aisle" presented and defended various suggestions.

Food for Peace, the subject of the Wednesday evening session, was presented initially by Wallace J. Campbell, Director of the Washington Office of the Cooperative League of the USA, who called for tying the distribution of American surpluses to a self-help program in the countries of greatest need, in which the surpluses would not be given away, but could be used imaginatively, effectively, and with the least possible adverse effect on the economies of the receiving or other producing countries. Miss Jean McNaughton, Nutrition Officer of the UN Food and Agriculture Organization, described its Freedom-from-Hunger campaign under which an attempt will be made to have each country reassess where it stands in the food production picture and what more it can do for itself and for other countries.

At the final morning session, Msgr. George C. Higgins, Director of the Social Action Department of the National Catholic Welfare Conference, spoke on "Migrant and Other Farm Labor Issues." As a member of Secretary of Labor Mitchell's Consultation Committee on the Mexican Farm Worker Importation Program (P. L. 78), Msgr. Higgins reported on the recent study of the effects of this program on American farm workers. The results of this study led the special committee to recommend basic changes in the program, in the interests of lessening its adverse effects on domestic workers if the program is to be extended when the present law expires in June 1961. Malcolm Stevens, Director, Bureau of Enforcement of the Federal Food and Drug Administration, spoke on the increasing influence of the use of chemicals on the American economy and on our whole lives, particularly as chemicals are being used increasingly in processing our food supply. He outlined efforts of the Food and Drug Administration to secure safe and effective use of chemicals in food products, without endangering the nation's health and its economy. He indicated that many educational agencies, as well as state and local officials, have been enlisted in the effort to bring about

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Areas of Rapid Social Change

Following this general study are viewpoints of a Visiting Professor, a Visiting Pastor, a Church Leader in the Philippines, and a Church Leader in India

CLIFFORD EARLE

• Rapid social change is one of the major phenomena of our time. The speed and scope of change in Asia, Africa, and Latin America are unprecedented. Everything is affected —political systems, economic relations, social customs.

These developments in the countries we used to call underprivileged and backward are a challenge to Christians and to the Christian churches of America. We need to understand the problems and needs of the new nations and the aspirations of peoples who are reaching for the sun. We must demonstrate our solidarity with them in their struggles against poverty, against oppression, against ignorance.

We must also recognize that many of the older forms of Christian service and witness in the so-called "areas of rapid social change" are no longer useful or relevant. Our churches must show that they are capable of new ventures in relationship and approach.

These are the questions we must ask: What is the meaning of the great political and social changes taking place in the countries of Asia, Africa, and Latin America? How can the churches make their witness in the face of these new forces and movements?

World Council Study

To help in the discussion of these questions, the World Council of Churches has engaged in a study of our "common Christian responsibility toward areas of rapid social change."

The study has had two aims. The first was to assist the churches in the "areas of rapid social change" to understand the new issues challenging Christian thought and action, and to develop an adequate Christian strategy in political and social life. The second purpose was to help the churches of the West to recognize their involvement in the changes taking place in Asia, Africa, and Latin America, and to clarify their new responsibilities toward these areas.

The World Council's study has led to a variety of activities, especially in Asia and Africa. Research programs and surveys concerning one or another aspect of social change have been undertaken in several countries. Conferences and seminaries have been held in Japan, in the Philippines, in Malaya, in India, in Brazil, in Indonesia, in a number of countries in Africa. Staff members of the World Council have visited Christian leaders and groups in all parts of the world on behalf of the "rapid change" study. Important and influential international consultations have been held in Europe, Asia, and Africa. A large number of papers and reports have been published. A culminating conference (described on page 4) was held in Thessaloniki, Greece, in July, 1959. In a few months two significant books will be published to guide the churches in understanding their responsibilities in relation to what is happening in the "areas of rapid social change."

Rather typical of the projects related to the "rapid change" program was a study made in Kenya of 700 families affected by urbanization and industrialization. The study involved men who had been attracted from the rural areas to Nairobi, the capital, by the offer of industrial employment. The study was made under the direction of a young woman from Bryn Mawr College in the United States, an economist, who worked with the leaders of the Christian Council in Kenya. In a similar way, responsible studies were made of various aspects of rapid social change in a number of countries. In each case the Christian churches have been helped to see more deeply and clearly their responsibility in the social field.

Focus on Village and Rural Life

One of the fields of Christian concern given special attention in the "rapid social change" study has been village and rural life. Other concerns were citizenship, urbanization and industrialization, and economic development.

In the newly developing countries of Asia, Africa, and Latin America, most of the people live in small villages scattered over the countryside. In India, for example, 80 per cent of the vast population of 390 million dwell in some 580,000 villages which average 500 in size. The proportion of village population in the so-called "areas of rapid social change" ranges from 65 per cent to 80 per cent.

Several of the reports published in connection with the study have important things to say on problems of town and country in the areas of rapid social change.

An international conference held in Kuala Lumpur, Malaya, in May, 1959, prepared a report that covered many aspects of social change. On the important (to Asia) subject of land reform it said:

> Most of the Asian governments are making serious efforts to rid themselves of old feudal landholding patterns in agriculture. Pakistan, for example, has recently made significant progress in this regard. In most countries private ownership by cultivators is now accepted as a matter of principle. These countries have also undertaken large programmes of agricultral development to support their programmes of land reform:

The Rev. Clifford Earle
Secretary, Department of Social Education and Action
The United Presbyterian Church in the U.S.A.

rural financing, provision of better seeds and fertilizers, and other aids to farmers. But all these efforts are not yet producing results adequate to make the countries self-sufficient in food and to overcome rural unemployment. The problem of increasing agricultural production is of the greatest importance because of the increasing population. But the solution is connected with the pattern of land ownership and with land reform. Where land has been divided in small parcels for private ownership by peasants there is the need to develop co-operative farming to ensure the best utilization of the land and other resources.

The development of co-operative farming raises questions of incentives, freedom of private ownership and productivity. What is the thinking of the Church on these questions? Should the Church encourage its members to take part in a programme of farming co-operatives? These questions are very real in many countries. . . .

The Thessaloniki meeting last summer developed a long statement that included these comments on village development and the role of the village churches in the areas of rapid social change:

> Villages differ enormously in the way in which they respond and react to influences coming from the outside. The relation of the village community to governmental authorities is generally so slight that the attitude of the village community determines whether a suggestion, or even an action, of the authorities will be seriously considered. This situation increases the importance of community development work. It is important to know why rural communities differ so much in their rate of receptivity and resistance to well-meant suggestions and proposals from outside authorties or private agencies.
>
> Community development can succeed only if the State and voluntary agencies develop indigenous leadership. In some places, traditional leaders may themselves acquire a new outlook, but in most cases new leaders with new concepts of community leadership have to emerge. The problems of land consolidation, service co-operatives, co-operative farming, etc., involve the introduction of new techniques, organizations and ideas. These must be adapted to local circumstances so that people may not be uprooted violently. . . .
>
> A vital church will be sensitive to those needs of community development which are not met by other agencies. It may in some cases help directly to improve economic conditions for the people, which may mean encouraging the development of village industries and the introduction of new techniques. There is today a great demand for technical assistance by church agencies at the village level for purposes of economic development. There is a clear lack of personnel with the necessary skill in this field. In relation to local government the church should encourage the formation of village councils, and invite the various village organizations to consider how they might meet together the total needs of the village people. Recognizing the important place that women have in the family and in the life of the village, the church must discover ways of helping them to make their contribution to the social life of the community. It must consider ways for lightening the many burdens that weigh so heavily on village women. A vital church will work for the renewal of the family as the basic unit of the new community and prepare young people for family responsibilities in this new setting.

Implications for American Christians

What are some of the implications of the World Council's study for town and country churches and churchmen in the United States? We suggest the following:

(1) *American churchmen need to realize that we are not uninvolved* in the dramatic and far-ranging changes taking place in the newly developing countries of Africa, Asia, and Latin America.

What is happening in these lands is to a considerable extent the result of the impact of American life. The influence of the United States has been large in such areas as the Philippines, some parts of West Africa, all of Latin America.

Our democracy, for example, and our traditions of freedom have stirred and guided the political aspirations of people in dependent and less privileged areas around the world. American business activity has spurred economic development in many overseas areas. American churches through far-flung mission and service programs have pioneered significant advances in education, health, spiritual development.

More important, the influence of the United States continues and increases in the areas of rapid change. The vehicles of influence include (a) the foreign policies and overseas programs of our government, (b) the extending operations of American business and industry, (c) American citizens working in or visiting other lands, (d) the world-wide witness of American churches.

But in all of these relationships, influence is a two-way street. American life is affected now in a variety of ways by our involvements with the countries of Africa, Asia, and Latin America. And in the future, as these areas develop economically, as they industrialize and trade, as they become politically mature and sophisticated, their influence will become wider and deeper.

(2) *We must try to know more about what is going on* in the areas of rapid social change. This is a necessary corollary of an awareness of our multiple involvement in the affairs of the peoples of Asia, Africa, and Latin America.

Of particular interest to town and country churchmen should be the adult mission study materials published by the Commission on Missionary Education of the National Council of Churches. Last year the Middle East was the focus of study; this year all eyes are on Africa. In these studies a great deal of atten-

tion is given to developments in village and rural life.

Another source of useful knowledge is the growing body of papers and reports related to the World Council's "areas of rapid change" study. The two books soon to be published by the World Council will be basic tools.

(3) *American churchmen should encourage and support our government* in its efforts to help the countries of Asia, Africa, and Latin America in their economic and social development.

There is great need for a better understanding (than is generally prevalent in our churches) of our country's programs of technical assistance in the newly developing areas. This important part of our "foreign aid" should be of particular interest to town and country churches. Much of our technical aid has to do with community development, agricultural techniques, social welfare, public health, basic education.

It is necessary also for our churches to devise ways of communicating with the arms and agencies of government responsible for our relations, as a nation, with the areas of rapid social change. This means saying the right thing at the right time to the right person. The social action departments of our denominations can suggest appropriate methods and resources for responsible approaches to government.

(4) *Our churches should encourage friendly contacts with persons* from the countries of Asia, Africa, and Latin America. Tens of thousands of persons from these areas are now in the United States—attending our colleges and universities, taking part in special study and training programs, working in consulates or at the United Nations, representing their governments in a variety of diplomatic posts, engaged in business. They are not far away from any church and would welcome invitations to visit in our homes and to tell about their own countries.

A great many American churchmen travel abroad every year as tourists or on overseas assignments of one kind or another. They can go as ambassadors of goodwill from their own congregations, making an effort to meet people, including Christian groups, along the way of their journeys. Travel in the areas of rapid social change can be an important means of "ecumenical conversation."

It is sometimes possible for a church or church group in this country to correspond regularly with groups of Christians in churches in the newly developing countries. In this conversation via the air mails, there can be an exchange of information, of reports and "working papers" on subjects of mutual concern, of photographs. A women's group in an American church can thus converse with a similar group in Brazil or India or Kenya, centering their conversation on a subject such as family problems in a changing world. Similarly, men's groups here can "talk" with men's groups overseas, youth groups with youth groups, church officers with church officers. Some denominational mission boards are prepared to facilitate "ecumenical conversations" of this sort. The denominational agency, however, should not be asked, or expected to do more than provide the name and address of a leader in an overseas church.

(5) *Christian laymen with special skills may be recruited for "tours of duty" overseas.* An interesting possibility is the use of churchmen especially trained and experienced in agricultural technology or in a related field as "technical advisors" on a short-term basis in lands of rapid social change. Some American mission boards have experimented along this line. The development of programs making possible overseas "tours of duty" for American churchmen should be of interest to town and country churches.

(6) *The use of agricultural surpluses in overseas areas is a subject* of special concern to town and country churchmen. Large amounts of surpluses in certain categories have been made available to private agencies such as Church World Service for distribution in areas of need overseas.

(7) *The new day requires new relationships* between American churches and churches in overseas areas of rapid transition. The revolutionary political and social changes in many parts of Asia, Africa, and Latin America make many of the older patterns of "missionary" work inadequate, to say the least. The relationship cannot be continued in the paternalistic arrangement by which American churches establish, sponsor, and control a "foreign missions" empire. The new day calls for the liberation of overseas churches, the setting up of national church bodies with indigenous leadership in the areas of rapid social change. American "missionaries" became "fraternal workers" in the new arrangement, under the control not of the "sending" churches in our country but of the national church in which they serve.

As seen by

A Visiting Professor

ALFRED C. BARTHOLOMEW

• For many years students from the lands in which the American Church had mission stations came to the United States to study. This movement was rather "one-directional." The missions themselves have always placed a high value on educational programs. Many of our denominations have educational institutions as a major part of their mission work. Some of the largest denominationally related schools are those which were established in the mission fields. At the beginning these schools were dominated by "foreign" staff, i.e., missionary personnel. As scholars

with Christian faith were developed, native teachers replace the missionaries. But still this was a one-directional street.

For many years ministers have been mouthing the pious platitude that the world is now a neighborhood and must become a brotherhood. This means that there must be more than one direction on the street. It is true that large churches have had their missionaries who reported to the home congregation on furlough. Large universities had their exchange professors. Large cities had their international houses. But most of our town and country communities were not really affected by all this.

Town and country communities are now a part of the entire world, however. Many of the articles manufactured in the factories in small towns might go into world trade. Many of the items used by all of us might have come through world trade. While Japan has almost no raw materials, her largest imports from the United States are not coal and iron ore, but agricultural products. Many farmers are producing goods for the world market, not always directly, but indirectly.

More important than all this, is that the children of America are moving in a world community. Many of today's young fathers and mothers have been to lands their fathers thought of as so distant they would never be reached. These lands were printed black on the missionary maps of a half century ago because they were the "heathen" lands. Many wild guesses have been made, but it would be safe to guess that at least 25 per cent of all the young people under the age of twenty-five years now, will travel outside the United States before they die. It becomes the task of the town and country church to train persons who will be citizens and travelers in a world community.

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There will always be differences in outlook and thinking among cultural groups in the world. These differences exist within the United States itself. The Northerners do not agree with the Southerners on some matters. The Midwesterners scoff at some of the provincial ideas of the Northeasterners who still speak of the West as that territory west of the Hudson River. There will always be cultural differences in points of view among the peoples of many

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Most folks are about as happy as they make up their minds to be.
—*Abraham Lincoln*

Only a life lived for others is a life worth while.
—*Albert Einstein*

Whatever advice you give, be brief.
—*Horace*

In giving advice, seek to help, not to please, your friend.
—*Solon*

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nations. But the outward differences are gradually diminishing. Mechanization is coming to the farms in Japan. It is not the coming of large tractors which draw four-bottom plows or grain combines. It is the coming of the Merry Tiller which is like our garden tractor. It is replacing the ox and the kuwa, or hand hoe. It is providing power from a power take-off to operate a small threshing machine.

Industrialization is coming to the "heathen" lands which brings with it more consumer goods and more consumer buying power. Dress styles are not universal, but the shackles of traditional dress are being broken for a modification of the "Western style." Many peoples of the world are learning English, not to copy the English-speaking peoples, but because English has become for many nations a language of exchange between nations which find each other's languages difficult and too numerous to learn. The lamp shades found in one large eastern chain of restaurants in the United States are strangely reminiscent of a style originated in the Orient. As Americans travel in greater humility they will learn far more from other lands. America has no corner on culture.

This commingling of the traditions of the world will make for much easier communication between nations and people. Foreign students are not trying to mimic Western culture. They can look at us far more objectively than we can look at ourselves. They want the advantages with as few of the disadvantages as possible.

All of this has a great many implications for the town and country church in America today. Americans today must understand that the problems and opportunities of the churches around the world in town and country communities are very much similar to ours. In a small Japanese city, there is a rural pastor who had been a city pastor in Tokyo for more than twenty years. His church and parsonage were burned in the bombing of Tokyo. One of his members had pleaded with him and a missionary to start a new work in his native place several hours north of Tokyo. Finally, after much persuasion, this team was convinced. The new work was begun with an orphanage and a church. The telling of the whole story would take up the entire article and would be fascinating indeed. But the development is illustrative of this commonality of opportunity and problem. After eight years of hard work, the pastor said he had a congregation of 240 persons. This is large enough to elicit admiration from anyone who has visited many Japanese rural churches. Further conversation revealed, however, that this was not the number in the local congregation, but the number of persons who had been converted and baptized. Only half that congregation remained in this city and church. The other half had moved away. These had been transferred to other churches and they were providing leadership in other churches. But the pastor had not thought of this as the mission of the congregation. He had been influenced by

the American statisticians who thought a large congregation was a good congregation. There was real joy in his eyes when the thought became his that the mission of his congregation was to be as a spring providing strong new Christians for the flow to the city.

How like the American pastor who thinks he must hold on to every member he has, no matter where they move. How like the American pastor who thinks the only good church is a big church. How like the small community in America, is the opportunity to train stalwart Christians for communities to which the young will be transplanted.

The perennial question is, what can we do? There are several specific things we can do. The nature of the work of the missionary has undergone a gradual change. With the increase of indigenous pastors, the task of the missionary is no longer so much the actual conversion of persons into the faith. It becomes now more the task of an Aaron and Hur holding up the hands of Moses. While the missionary is quite aware of this changed nature of his task, his supporting church at home is not aware of it. The church expects to hear dramatic tales of the wonderful conversion of the unbeliever. One day a young Japanese who could speak English very well, and understood the thought as well as the words, said, "It is too bad that the missionaries go home every five years. The last year before they go home spoils it all. They have to do things so they can tell the folks back home about them." This seems incidental and small. It is very significant.

How will you speak to young persons in the States about going into missionary service? Are they going out to pluck a few brands from the burning, or are they going out as one denomination says, as "fraternal workers" to hold up the hands of the indigenous pastors while they hold the rod of God high in a tumultuous time?

There is an opportunity for American churches and communities to exchange letters and pictures of the work here with those in other lands. Obviously this cannot be in a superior fashion. It must have the spirit of comradeship which permeates a town and country convocation when one pastor tells another how he has met a problem or how he has made use of an opportunity. If it is understood that the social change which affects their communities and ours is the same, even though the amounts of money may be changed, when stated theoretically, the situation is the same. These exchanges could and should be worked out with missionaries as intermediaries. The town and country pastors in other lands suffer from the same feeling of isolation which is felt here.

The Japanese have felt that the Lacour program of evangelism has been good for Japan. In this program a church here in the states sends its minister to work with a Japaneses pastor in new evangelistic work for from six to eight weeks. Why would it not be possible for this to be done in reverse? It would be possible for American churches to invite town and country pastors from other nations to live with American rural pastors for a term of similar length to see what and how we work. Usually when foreign visitors come to America they are accorded the most luxurious hospitality. This is good, but it gives a perverted picture of the hard, patient, time-consuming work that must be done to win an indifferent American countryside to Christ and his Church. Let them see not only our party manners and our visitors' shows, but let them see the constant battle with, "We have never done it that way before." "But these are new people." "How could we leave dear old Mt. Zion?" This will develop a spirit of comradeship of town and country pastors around the world.

Above all, let us raise up sons and daughters to participate in this new missionary enterprise. The world has thought our material progress is the key to our advanced society. They do not understand that the material is the result of the Christian understanding of "things." Industries have sent their interpreters. They have sold our goods. But the fabric of America is woven with the Christian Gospel and dominated by the Christian ethic. This is never so clear as after one lives in a society with our civilization and without our God. If we permit our industrialization to be transplanted without our God, we will have created a Frankenstein monster.

One Japanese leader said that what Japan's villages needed most was love. This cannot be taught. It must be demonstrated. Dedicate children to this task.

As seen by

A Visiting Pastor

FRANK MEASE

• The average American Christian has much difficulty understanding the poverty and slum conditions of people in other countries like Japan. Unless he himself or someone like his own pastor has been there and brought back concrete evidence of this need in the form of camera colored slides, pictures, and photographs, he will always have the same difficulty in believing how people live under such conditions. Of course, this is partly because of the continued economic prosperity and high standards of living in America. But if you have been there and can sit down and show your people from the experience of fellowship with these people, it soon chases away some of the doubt that exists in the mind of the average Christian in the usual American congregation. The diet of the ordinary Japanese includes rice, raw fish, and vegetables. You don't

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get fat on that!—at least by our standards. I have been able to tell my own people that "I lost ten pounds eating all I could." The economic problem in Japan, and especially in other countries of the Orient, is a very real one. These people want to know, as they often asked me, "What has your Christianity to say to these problems? How can it solve this problem for us?" A dozen times over this question was asked, especially by young people. How would *you* answer it? When you are over there you see these people—women as well as men—toiling like slaves from early morning to darkness, in the rice paddies and fields. I asked myself, "Just what hope have they for all their arduous toil? What answers do they get from Buddhism, Shintoism, and the other 600 or more religious cults springing up all over Japan? These other religions are winning the Japanese people by the thousands (this I saw in a very concrete way at high noon in Tokyo), and seem to offer the people an answer to all their difficulties. What does Christianity have to say?" Others ask this too, but they usually are thinking mainly of the economic problem. This is a real difficulty, not just one on paper. All you need to do is go with me to the rice paddies and mountain sides of rural Japan. Christian rural missions have a real part to play in this area of service. When you meet up with men like Dr. Charles Germany, who is directing rural evangelistic work in Japan, you know they are intensely at work on the problem of higher Christian economic standards in rural Japan. Dr. Germany is carrying on a twenty-five year program of evangelism for rural Japan. This includes larger parish work and rural centers of in-service training.

This leads us to one other important observation. Those who accept Christianity in Japan become radiant and dynamic about the Christian faith. Why? Most of those who have accepted the Christian faith have done so out of a tradition, social and family background, that is opposed to Christianity. Often it means being disowned by family, and all relatives, and sometimes driven out of the village. When these people accept Christianity it is usually out of much suffering and trial that many of them do so. Therefore, unlike in America, Christianity is not just a name, or something handed down from the past, taken for granted, and meaningless. The new life in Christ is a real thing. Their lives have been changed. They rejoice over this and are really happy that they have accepted Christianity because of the hope that it brings to their dejected lives, and the abundant life that can come from the use of our best skills and knowledge in economics, agriculture, etc., both to the individual person and to the whole village. Once Christ's life becomes a part of their lives it changes many things, including their outlook on life. Now they no longer worship the past, but the living God who is active, interested in them, and performing His wonderful acts in their midst. There is an open door for rural missions in Japan. Many new Christians have seen and are seeing, what the Christian faith can do for a person, and how it can help lift men up from the depths of despair to the abundant life in Christ. Japan needs this new faith. Some new faith is going to capture Japan. It must be the Christian faith. After having seen the dynamic quality of their faith, you get the impression that Tomio Muto, one of the greatest Christians in Japan today, knew whereof he spoke when he said to us one day, "Gentlemen, I know that Jesus Christ is going to conquer Japan."

Again, let it be said here in all gentleness, yet in all firmness. We American pastors need to give more of ourselves and our time to our basic mission—the winning of others to Christ. Any pastor who has gone on such a mission as this, can't help but come away with this reflection. This active basic task may take many and varied forms in making its mission and message known; but it certainly must be done, and be done with a lot more enthusiasm and zeal. If you say, "Well, everything our church does is evangelistic," then let's be sure it is just that! On the basis of the strong, dynamic quality of the Japanese witness, Japan will certainly be won for Christ, even though Christians at present are a minority group of less than 1 per cent of the 90,000,000 or more people in Japan!

How will Christianity win Japan? No one can be too definite about the answer to this question when it comes to the methods to be used. It is certainly going to take a smattering of many evangelistic methods to win Japan. Two things stand out in my mind, based on the brief (and all too brief) observations on my part. One is education evangelism. The book stores and educational institutions are crowded with people, especially young people, wherever you go. The Japanese young people are eager students and learners. They want an education and are very respectful of higher learning. This is one of the reasons that our Christian missionary enterprise in Japan has placed so much emphasis on building and maintaining Christian schools for boys and girls. Japan is literally covered with these schools. Visit one of the newer Christian institutions of Japan such as International Christian University in Tokyo and you will realize how Christian training and education is part of the answer to Christianizing Japan. We should take an added responsibility for this hope of Japan.

Then, too, if more Christian pastors from America could work alongside native workers in the rural areas of Japan, rural Japan could be won to Christ. They need our know-how in agriculture, recreation, public relations, etc., to redeem the people, villages, and countryside of Japan for Christ. Certainly, this is rural Christian America's responsibility to rural Japan. Why couldn't we make possible this type of short-term missionary experience for more of our local rural pastors? It would give them an insight into mission work that they wouldn't otherwise receive. The effect on more and more American congregations in the interest of Christian missions would be tremendous. Rural Christian America has a real responsibility a challenge to bring Christ to rural Japan!

As seen by

A Church Leader in the Philippines

CORNELIO M. FERRER

• World War II, like all wars fought in the past, did not solve the problem of the human race. We have now more problems than ever before. They are still classified as social, economic, and moral problems.

At the close of World War II, three contemporary American statesmen went around the globe to see what was wrong with the human race.

The first traveler was Wendell Willkie. Upon his return he wrote a book entitled, *One World*. The United Nations came into being, but the one-world dream of Wendell Willkie is far from being a reality. Instead of one world we have two worlds; namely, the free world and the communist world.

The second traveler was a farmer. His name is Raymond Miller. Upon his return he said, "The problem of the world is rural." Two-thirds of the world's people are hungry. Thereafter the world's people are classified into three large groups according to their present standard of living and progress, namely: (1) the underdeveloped area; (2) the intermediate area; and (3) the developed area.

The third traveler was an agricultural missionary. His name is John H. Reisner. He visited all the underdeveloped countries except Africa. Upon his return to New York he recommended to the several mission boards to begin recruiting immediately one thousand missionaries especially trained to work among rural people in their homes, on their farms, in their villages, on a program integrated into the total program of the village church.

These three men were in their way pioneers. On a governmental level in an inaugural address of historic significance, January 20, 1949, President Truman electrified the world by proposing the now famous Point Four program. Point Four embarked the U. S. government on a global material and technical assistance program especially to underdeveloped areas in Asia and the Middle East in order to help the free peoples of these regions through their own efforts lighten their burden and raise their standards of living.

The U. S. Point program came to the Philippines first as the ECA (Economic Cooperation Administration), later changed to MSA (Mutual Security Agency), then to FOA (Foreign Operations Administration), and still later changed to ICA (International Cooperation Administration). All of these changes did not affect the aim and objectives of the Point Four program.

On the Philippine scene the basic aim of the Point Four program is to help the people achieve the economic and political stability which are prerequisites to the development of progressive democratic societies. The initial program laid a great deal of emphasis on agricultural and health projects which gave promise of yielding immediate improvement in living conditions of the rural millions, who constitute 85 per cent of the total population of the Philippines.

An evaluation is in order to determine what Christian agricultural missions in the Philippines, in cooperation with several mission boards in the U.S.A., have accomplished to help improve the rural and agricultural conditions. Fortunately, a young missionary couple preparing to come to the Philippines as rural missionaries made a study of the contribution of Protestant missions to agriculture in the Philippines. With the cooperation of the Department of Rural Life of the Philippine Federation of Christian Churches and the agricultural missionaries on the field, Mr. Ronald Elmer Anderson has done a good research work and evaluation of our rural and agricultural contribution in this country which he presented as a master's thesis at Iowa State College.

We are greatly indebted to Ronald Elmer Anderson for his evaluation concerning the nature and degree of the contribution of Protestant missions to agriculture in the Philippines. These ideas are lifted from his unpublished thesis as follows:

1. Protestant mission stations have provided some definite educational opportunities for Filipinos through schools, colleges, and extension work.

2. The investments in buildings, machinery, and livestock at Protestant mission stations have made a permanent contribution to the surrounding areas.

3. Protestant mission stations have provided help for rural people in many rural areas which the government had not reached.

4. Many of the educational principles and extension techniques from the United States have worked well in the Philippines.

5. There has been cooperation between many Protestant mission stations and the government in areas of extension and establishment of cooperatives.

6. Protestant mission stations have provided facilities for the education of many native youth for positions of agricultural leadership.

7. Protestant mission programs have been respected and have been recognized for the contributions which they have made to agriculture in the Philippines.

8. Protestant mission programs have been flexible and have been adjusted to meet changing needs.

9. Although a good start appears to have been made in the right direction, Protestant mission station personnel have recognized that much work remains to be accomplished in the Philippines.

A typical American agricultural missionary at work in the Philippines is Dwayne Suter. He established his missionary home on a fourteen-acre farm lot in the heart

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of the Cagayan Valley where 90 per cent of the people derive their livelihood from the land. Mr. Suter's wife is a teacher in nutrition and a resource person in home and family life.

Much of the content of Mr. Suter's agricultural activities includes a demonstration farm on corn culture and a referring of farmers to existing government and community services now made available to an increasing number to these farmers of the Philippines. Mt. Suter also helps in the training of volunteer rural workers through rural life institutes and seminars. As he travels around he carries with him agricultural bulletins that are very helpful to farmers. He visits the farmers in their homes, on their farms, in their villages and bears Christian witness at all times in person.

Village churches in the Philippines are unitedly behind pushing the following social reforms for the benefit of Filipino farmers:

1. Access to long- and short-term farm credit at reasonable interest rates.
2. Measures to protect the farmer against exploitation by processors and distributors.
3. Widespread land ownership.
4. More political autonomy for the villages.
5. Plans for the diffusion of technical and other information of assistance to the agrarian population.
6. Plans for the introduction of improved tools for small farmers in the country.
7. Rural electrification.
8. The building of more feeder roads.
9. Plant pest-control measures.
10. Subsidized fertilizer distribution.
11. More extensive agricultural extension service.
12. The subdivision of the big landholdings.
13. The Philippines, like all other Asiatic countries, is in a period of transition. The whole nation is in motion for a change for the better. Some two thousand rural pastors are helping the church prepare the ethical and spiritual foundations so essential in a dynamic and satisfying life for rural Philippines.

As seen by

A Church Leader in India

M. J. JOHN

• It was the privilege of the author to attend the National Convention of the Town and Country Church, in 1954, while in the States as a Fulbright Scholar. There was a thrill and joy in seeing several of the leading pastors and laymen of the Church at this convention. I am especially reminded of the couple of Negro friends, one from an office of a board of missions and another from the South, who shared with me their joy of being in the big fellowship. Coming from an underdeveloped country which belonged to an ancient culture of various religious traditions, it was a joy for me to see so many rural and town pastors with one purpose, discussing together their problems, lost opportunities, new avenues of service and the challenge of the hour. We are living in the most exciting times of history, not only in the political sphere of the nations, but in the compass of the life and growth of the churches the world over.

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The countries that looked forward to their freedom a decade or two ago are today free, but they are in a struggle to keep pace with the top-ranking nations of the world, not only in the sphere of economic prosperity and freedom, but in the sphere of spiritual growth. It was also the privilege of the author to be one of the six delegates to the Second Assembly of World Council of Churches at Evanston. The discussion of a "responsible society" figured very prominently at the Evanston Assembly. A world society, if it is to be meaningful, must follow the Christian "Love thy neighbor as thyself" policy. The parable of the good Samaritan, by our Master, as to who is the neighbor, is well known to us. It is in the light of this "responsible society" that the international responsibilities of the Church in the town and country must be understood. There are three special areas: (a) Economic sharing (b) Spiritual fellowship (c) Better understanding.

(a) *Economic sharing.* The cry of the "haves" and "have-nots," which has formed the chorus of the Communists is justified to the extent that the responsibility of social justice is not being assumed by the Church. One may even say that communism of today is the result of the failure of Christians to practice Christianity. One may very well ask why so much emphasis on "social justice and economic sharing" in the international field, when we have plenty to do within our own frontiers. The essence of Christianity is in "Judiah, in Samaria, and to the uttermost parts of the world." The spiritual sharing should come into effect not after completely fulfilling the economic sharing; or the better understanding, after the spiritual sharing. It is a process of unfolding all three together, if the message of Christ is to reach the uttermost parts of the world. It is only meet and right on the part of every thinking Christian to consider his fellowmen in need, while he enjoys the bounteous blessings of God. Only the Master can understand why one suffers while the other enjoys, but it is the duty of the "haves" to realize that what they have is as St. Paul says, "by the grace of God I am what I am." If this is well understood, it is that grace of God which demands the

Courtesy of Agricultural Missions, Inc.

sharing. It must be one where it will be a blessing to him who gives and to him who takes.

(b) *Spiritual fellowship.* The Orient has given rise to all the main religions of the world of today. This followed a process of miraculous unfolding from the concept of man's search for God, to God's search for man. Even though Christianity existed in the Orient all through from the first century, it did not grow and expand due to the lukewarm attitude. It became the privilege of the Occident to spread Christianity to the uttermost parts of the world in keeping with the Master's command. This went hand in hand with economic sharing. The "Mammon," powerful as he is, many a time dominated and marred the spiritual fellowship: This made the missionary as liaison between the mission field and missionary home land, a powerful person. It has also led to a degradation of the pioneering work of missionaries of the past and made their task a routine one. The need of the younger churches today is to have missionaries who can transform this routine work into pioneering. It will be an unique contribution that the church in the town and country can make to encourage, spot, recruit and train missionaries who will take the pains to understand the aspirations of the nationals and work with them as equals in real Christian fellowship. This is the call of the hour. Many a time when missionary personnel with technical qualifications are sought for mission fields, the mission boards usually write back to say that such men are hard to obtain because attractive posts are available for them in the States. A good program of missionary education, of service above self, can well be defined as the responsibility of the churches of Christ in the United States—in Christian fellowship—to share of the best we have in men and material possessions. *This* is our Christian heritage and duty, rather than charity and philanthropy.

The younger churches are still in the Christian receiving stage and not in the Christian giving stage. These have to go hand in hand. It will be a long time before the churches in underdeveloped countries can be *giving* ones.

The wave of nationalism that has swept the underdeveloped countries has left in the nationals a sense of pride and self-respect that has caused a sticky attitude towards Christian receiving, especially when rules, clauses, and conditions are attached to the giving. It will be the responsibility of mother churches and their loyal members to see that the self-respect of the receiving churches is not hurt in this process of Christian giving and receiving.

(c) *Better understanding.* The nations of the world suffer today not so much from misunderstanding, as from lack of understanding. There is no other country in the world today where so many foreign students come for higher studies then in the United States. It is the privilege of the United States to have the best functioning democracy in the whole world. It is only fair on the part of the American people to give an insight to the foreigners into the American way of life and its well-functioning d e m o c r a c y and bring about a better understanding. In 1953-1954 there were over 4,800 students from India alone in the United States. Who can take the initiative to bring about a better understanding than the churches, whose burden it is to create a responsible society. The churches should draw up a positive program of action to help these foreigners, especially the students, in creating better understanding. Certain church groups such as the Methodists have a program of their own to bring foreign students into the United States, but this is an inner-circle, closed activity. The State Department has certain programs to support completely foreign students. In an effort to bring about a better understanding, the Rotary International also has a limited program of student exchange. If the denominations comprising National Council of the Churches of Christ in the United States, with their army of churches in the town and country, get together for a program like this, what is it that cannot be done? Who can better build bridges of love and understanding between nations than the Christian people?

By sharing the best we have in the material possessions and even personnel; by sharing the fellowship of the Christian world Community, recognizing the self-respect of the dependent younger churches; and by making every effort to build bridges of love and understanding among nations through the foreigners that are within the United States, the church in the town and country can make a unique contribution in creating a responsible society.

History of Relationships

(*Continued from Page 3*)

opportunities for him to get it. There is quite a variety of problems faced by village churchmen in other countries. The seminaries and theological schools are quite limited in their library resources, in their teaching staff, and frequently in their physical equipment for the training of pastors. While great strides have been made in recent years, there is a long way to go to help improve this work. The Theological Education Fund of the International Missionary Council is in the process of making an extensive survey of seminaries around the world and is in a position to make grants to certain selected seminaries to strengthen their work. Even the sizable amount of money that will be spent by this fund is merely a drop in the bucket as one of the total needs of seminaries abroad. There is increasing conviction in the minds of pastors and seminary faculty in other countries that much more attention needs to be given to the more practical work that a pastor is required to do.

A second area of opportunity is that of improving the kind of church program that the town and country or village church is carrying out. In the United States and in countries around the world, the program of some of the churches is quite limited both in its scope and in its influence. In the United States there have been many attempts during recent years to strengthen and broaden the program of the Church. There is an increasing desire among village church leaders abroad to discover ways of strengthening and enlarging the village church program. Some very creative and significant steps are being taken now to accomplish this. The seminaries are beginning to do a better job of training village pastors and several recent publications are helpful in this area. Dr. Edward K. Ziegler has recently written a book called *The Village Pastor** which has several good suggestions concerning both the training of a village pastor and his work. Much more needs to be done in this area.

A third area of opportunity is in the relationship of the Church to governmental and intergovernmental programs. There is a feeling that the Church must become more efficacious in relating its work to that which is being carried on by governmental agencies. The Church, being a private and voluntary agency, can do certain things that the government finds it difficult to do. It can experiment with different methods and approaches to the solution of several difficult problems that governments are not free to experiment on. It can ask certain basic questions which might be embarrassing for governments to ask. It can do certain kinds of research that would be helpful not only for its own work but for that of the States. It can demonstrate by pilot projects, on a small basis, what can be done by keeping records both of its mistakes and its successes. Large governmental projects in their work can make use of these records. The Department of Town and Country Church in the United States has had a close working relationshp with the Rural Development Program of the U. S. Department of Agriculture and this connection has been very profitable. Many village churches in India are working with the Community Development Program of that country. The churches of West Pakistan are working with the Village Aid Program of West Pakistan.

The village churches abroad can take advantage of the highly trained experts in the field of agriculture who are present in many countries under government auspices. In the United States these persons are usually county agents, home demonstration agents, or land-grant college professors. In other countries these persons might be employees of the government, of one of the many United Nations agencies or of a unilateral government program such as the International Cooperation Association of the United States Government. Ten years ago it was very difficult for many countries to find persons who had an expert knowledge of any areas in the field of agriculture. Today that situation has changed. There are many people available for contact by village pastors for help. The problem is for the village pastor to know who and where these people are and what resources are available. From the point of view of the town and country church in the U.S.A., many of these persons who are travelling abroad are members of town and country churches or have been at one time in their lives. After their period of service abroad, they are available to speak at churches to tell of their experiences abroad, and to help relate the work they are doing here with the work they have done overseas.

* Editor's Note—Reviewed in the October, 1959 Edition of TOWN AND COUNTRY CHURCH.

Rural Life Sunday 1960

• Rural Life Sunday, or Rogation Sunday, will fall on May 22 this year.

The Department of Town and Country Church of the National Council of Churches has again made available an order of service suitable for use by a congregation. The order of service for 1960 was prepared for the department by Dr. William M. Cascini, Associate Professor of Sociology and Religion at Nebraska Wesleyan University, Lincoln, Nebraska, where he also directs the town and country and student minister programs.

In addition to the order of service containing responsive readings and suggested hymns, there is data on the origin of Rural Life Sunday.

Copies of this leaflet may be obtained from your cooperating home mission board, or from the Office of Publication and Distribution, 475 Riverside Drive, New York 27, New York, at the following rates: Single copies, 5 cents each; 100 copies, $1.50. Carriage extra on quantity orders.

Christian Farmer and His Government

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understanding and effective protection both of farmers themselves and the consuming public in the responsible use of these products.

Technological changes in agriculture and other trends in rural life as they affect farming and farm people were the subject of a morning spent at the U. S. Department of Agriculture, under the direction of Mr. Philip Aylesworth. Staff executives from the Extension Service and the Rural Development program presented charts, statistics, and other evidences of many changes taking place in rural communities and the activities of the U. S. Department of Agriculture in coping with them.

The seminar concluded with a summary of highlights of the three-day program by Rev. Cameron P. Hall, and a discussion on "What We Can Do in the Churches," led by Rev. Shirley Greene, Secretary, Department Town and Country Church, United Church of Christ—Evangelical and Reformed. The seminar group was augmented this year as a second large denomination began a program of scholarship help for its member participants. The eighty-five who attended came from nineteen states, ranging from Maine to Oklahoma, represented eleven denominations and included twenty-two farmers, thirty ministers and rural church workers, seventeen seminary students, and nine rural church executives.

New Film Strip Available

WHO IS A CHRISTIAN FARMER?

"Who is a Christian Farmer?" is the challenging title of the new filmstrip produced by the Bureau of Audio Visuals of the United Church of Christ and released on March 5 by the joint Town and Country departments of the United Church.

Designed as a discussion stimulator, this filmstrip is based on a series of discussion sessions conducted by the Rev. Shirley E. Greene, Town and Country Secretary of the Evangelical and Reformed Church with a Fellowship Club in St. John's United Church of Christ, Maeystown, Illinois. Mr. Greene is author of the script. Rev. Oscar J. Rumpf of Eden Theological Seminary was the photographer.

The pictures portray the Maeystown community and the Fellowship Club in action and dramatize some of the problems and issues they confronted as they sought seriously to apply their Christian faith to the vocation of farming.

The presentation is organized around four central issues: Conservation as Stewardship; The Family Farm as Christian Value; The Farmer as Christian Neighbor; and Justice and Freedom as Christian Values. Although designed primarily as a discussion starter for local groups in rural churches, the information contained in the script and in the supplemental use guide would be interesting and helpful to any local church group in city or country where there is a conscientious concern over the problems of those who produce the world's food and fiber.

Copies of this filmstrip and script are available at $2.00 (to United Church orders) and $4.00 (to others) from all of the five outlets of the Bureau of Audio Visuals, Town and Country Church, 1720 Chouteau Avenue, St. Louis 3, Missouri.

Eight New York Pastors Receive Oberlin Awards

• Eight New York State pastors received the Oberlin Award at the Annual Meeting of the Rural Church Institute, held on the Cornell Campus, Wednesday, January 13. The honors went to Dr. and Mrs. Albert Anthony, retiring president of the Rural Church Institute of Honeoye Falls, (Presbyterian); the Rev. George Gates, pastor of the Cato Federated Church of Cato, (Baptist); the Rev. Warren Harris, Baptist pastor of Clarence; the Rev. George Clarkson, pastor of the Danby Federated Church (Congregational selection); the Rev. David Talbot, Episcopal Rector of Clayton; the Rev. Alvin Messersmith, United Lutheran pastor of West Camp; and the Rev. Baden M. Mudge of Bridgeport, (Methodist).

These awards are based on two factors: one that the candidate shall have had significant ministry in the Town and Country field and, two, that he should have every intention of serving in the Town and Country field for the remainder of his ministry.

The selection of the candidates originates within the denomination and it is usually handled by the denominational Town and Country executive or by the denominational Town and Country commission. The Rural Church Institute has been issuing the Oberlin honor over a period of fifteen years.

The ideals which underlie the Oberlin Award find their historical origin in the veneration Protestant pastors have held for the ministry of John Frederick Oberlin. Pastor Oberlin served the poorest of folk of the Vosges Mountains of France, in the middle of the eighteenth century.

His ministry symbolizes a high degree of dedication coupled with a most creative imagination. He gave scrupulous attention to the complete welfare of his parishioners.